THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI

May 7, 1946

VOLUME LXV - No. 10

A New Day of Spiritual Blessings Rising Upon War-Stricken China

The School Equipment Fund of St. Paul Ev. Luth. Church, Melrose Park, Ill., received a gift of $5,000 for the purchase of new, modern desks for all classrooms of the congregation's Christian day school. Plans are even now under way to place an order for 475 desks. The generous donor desires to remain anonymous.

When the golden wedding of Mr. and Mrs. Henry Kramer of Luzerne, Iowa, earlier this year was celebrated in the basement of the local St. Paul's Lutheran Church, a collection was lifted which at the request of the couple was designated for the Lutheran Hour. The amount gathered was $74.

Bethlehem Ev. Lutheran Congregation, Baltimore, Md., for the twenty-fifth season conducted noonday Lenten services in its church during Holy Week. The services were inaugurated in 1922 by the Rev. J. George Spilman, now pastor emeritus of the congregation, and are being continued by the present pastor, the Rev. W. H. Kohn.

Our frontispiece is the work of a Chinese artist, originally a New Year's greeting for the year 1940, published at Szechuan, China. The capital, Chungking, had suffered "on an almost unbelievable scale" from demolition and incendiary bombs, but the Christian artist saw a sunrise of Gospel promises.

Miss Joan Carol Zapf, 15, the youngest daughter of Mr. Armin G. Zapf, organist and director at Our Savior Lutheran Church, Detroit, and Director of Music, Lincoln High School, Van Dyke, Mich., was presented as vocal soloist at the fifth concert of the Lutheran Center Concert Series at Music Hall, Detroit, on March 25. Competent critics have acclaimed Miss Zapf a most promising young singer.

Miss Joan Zapf

From reports gathered on his many field trips, the Rev. Paul C. Barth, Director of Public Relations at Station KFUO, has learned that the KFUO $300,000 Expansion Program is "clicking." East and west, north and south, wherever he goes, there is a live, healthy interest in the continued growth of KFUO and a willingness to underwrite the $300,000 Expansion and Improvement Fund. People generally value KFUO very highly as a missionary agency of our Church.

Our Lutheran Service Center at Temple, Tex., was featured in the Army Day parade last month. The Rev. Ralph C. Egolf serves as pastor of the center for our Synod.

Seen at the Parade
Army Day, Temple, Texas

Weekly chapel collections by the students of our River Forest Teachers College from the middle of September to the end of March totaled $780.70. The funds are devoted to the support of missionary and charitable endeavors of our Church.

In memory of S/Sgt. Arnold F. Oetting, who died at Bataan in May, 1945, the Adolph L. Oetting family of Concordia, Mo., donated to the local St. Paul's Lutheran Church a set of tower amplifiers with the necessary operating equipment. The cost was approximately $1,200. The sound from the amplifiers is reported to carry from three to four miles.

Mr. W. M. Heidtke, a member of Mount Olive Lutheran Church, Milwaukee, Wis., is serving as secretary to the General Secretary of the International Military Tribunal, which is now being conducted in the Palace of Justice in Nuernberg, Germany. Mr. Heidtke reports that he has attended services at the famous St. Lawrence Church in Nuernberg and that the pastor, the Rev. Otto Dietz, appears to be as Lutheran as any pastor of our Missouri Synod.

Macedonio Arellano, native Mexican formerly employed by Lutheran farmers near McCook Tex., faithfully attended Spanish services conducted there by Vicar F. Pankow until he moved several miles north. He still attends the Friday evening services, walking the eleven miles to the place where they are held. He begins his jaunt Friday morning, spends the night after services with Mexican Lutheran friends, and finds his way back on foot on Saturday. G. V. S.

The Calumet Clergy Octet

L. to r., sitting: Rev. Howard Behrens, first tenor; Rev. G. Hermann Hentschel, second bass, business manager; Mr. Hilmer Jacobson, M. Mus., director; Rev. Louis A. Kaufmann, second tenor. Standing: Rev. Rupert Uffelmann, first tenor; Rev. Clarence A. Baumgartel, first bass; Rev. Leonard F. Pranschke, first bass; Rev. Wm. Schepman, second tenor; Rev. Hillis Hall, second bass

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May 7
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Editorial

Perpetual Gladness — Eternal Joys

Last Sunday, the Sunday of the Lord's goodness and tender mercies, is also called Good Shepherd Sunday. The joy of the Easter season, which should reign in the hearts of all believers because of the blessings which Easter bestows, sounds through all the Propers for the day. We had gone astray, but Christ, the Victor of Easter, is also the Good Shepherd, who seeks His sheep to lead them on green pastures, to gather them into His eternal fold, where there will be perpetual gladness and eternal joys.

The Christian's joys of Easter are, therefore, not temporary, not passing, as are the pleasures of this life; they are eternal, because they are from Him who has raised up a fallen world, the Bishop of souls, who is gathering the fruits of His sacrificial death into an eternal fold, where no man shall pluck them out of His hand. In order that we, too, may be partakers of these pleasures at His right hand forever, we pray in last Sunday's collect:

God, who, by the humiliation of Thy Son, didst raise up the fallen world: Grant unto Thy faithful ones perpetual gladness, and those whom Thou hast delivered from the danger of everlasting death do Thou make partakers of eternal joys; through the same Jesus Christ, Thy Son, our Lord. Amen.

W. G. P.

The Vital Element of Education

It does not require much thought to define the vital element in education. Certainly, that is the teacher himself. When a convention of churchmen lately gave their attention to the question why many students enter college full of Christian faith and come out doubters at the end of four years, the debate which followed led to but one conclusion — that the religious character of faculty members was the chief determining factor.

Professor Alpheus Smith of the Department of English in Northwestern University said in a review of Freeman's *Social Psychology:*

I am a teacher; I am supposed to be impartial, but I cannot get out of the prison of myself. I am what I have been. When I present certain subject matter, I necessarily color that subject matter by what I am. It is interesting to notice that Professor Freeman points out that even in the teaching of the least controversial subjects — subjects like arithmetic — the attitude of the teacher or the compiler of the arithmetic text is actually indoctrinated, and it cannot be an impartial attitude. And when the teacher comes to teach the problems of arithmetic he cannot teach them as a matter of numerical abstraction; he must clothe these problems with concrete living relationships.

Therefore, as he indicated, in a capitalistic civilization the teaching of arithmetic necessarily introduces concepts such as buying, selling, rent, interest, profit, and wages. And all of these concepts necessarily create an attitude of taking these concepts for granted and as a normal part of the economic order.

As another illustration the type of problem included in the arithmetic books used in Nazi Germany may be cited. Among the problems in the Nazi arithmetics there was one which reads something like this: "If Paris is 270 miles from Berlin and German bombing planes can fly 160 miles per hour, how long would it take a German bomber to fly to Paris?"

The application to the religious influence of the schools can readily be made. It is not true that universities, whether tax-supported or built on endowments, are neutral on the religious issue. As a rule, they are subtly, but defiantly hostile to religion. At a recent meeting of the Missouri Academy of Science a teacher of philosophy reported that in his course, he "guides" students to a "systematic and critical study" of religion. He "leads them to criticize the pattern of religion with which they came conditioned." Later a personal conference takes place to discuss with them their religious problems. A noted professor of philosophy said that he wrote his niece at A not to take the ethics course. "Pupils come to the University of X and take ethics with me. They come with their background of the home, the Sunday school, the preacher, etc. But they begin to see other viewpoints, and after they took my course, they will stand for almost anything." Literally transcribed from our notes.

There is a need for university pastors.
There is a reason for Valparaiso University. G.

Superstition

We need not expect all men to have the same opinion on superstition. Some who condemn one kind of superstition most violently are nevertheless devout believers in their own favorite species of superstition. Even the Government prosecutes the fortuneteller and clairvoyant, but the same Government official may sprinkle himself with "holy water." Mr. E. W. Starling, the secret service man who guarded the life of President Harding, tells us that Mr. Harding carried a "lucky coin" in his pocket and became very excited when he had lost sight of it for a time. Yet the same man would laugh at anyone carrying a rabbit's foot in his pocket. Then there are those who classify all religions as superstitions. That is lazy thinking. All of us should know that true faith is genuine legal tender in the Kingdom of God, whereas superstition is spurious counterfeit.

There is much of this superstition among men, some of it is disreputable and much of it is respectable — respectable at least in the sight of many who reject with scorn the sordid species.

We may also hear someone tell us that all men are superstitious. Yes, by nature we are all superstitious, but

many of us have been cured of it. How? Through true faith as we confess it in the Apostolic Creed. Repeat that Creed with intelligence and sincerity, and you will remain free from this shameful folly of superstition. That Creed is based upon the revelation of God. The Christian believer who has Jesus praying for him and himself prays God-pleasing prayers in Jesus' name needs no fetish, scapular, or beads. He has a Friend to whom has been given all power in heaven and in earth. He has a Father who is for him, so that he may say: "If God be for us, who can be against us?" S.

Talent Festivals

They are being conducted throughout our Synod by Walther Leaguers these weeks. They used to call them "Activity Contests," later, "Talent Quests," and now, "Talent Festivals." They are a most worthy and altogether unique product of the Walther League's Department of Christian Knowledge. In all the districts of the League hundreds of youngsters are gathering at central points for friendly competition in many fields of activity. Here is a list of events scheduled for the Talent Festival at Winfield, Kans.: Drawing, Handicraft and Hobbies, Painting, Photography, Poster Designs, Bible Essay, Bible Reading, General Essay, Dramatization, News Writing, Poetry, Short Story, Society Paper, Musical Instrument Solo, Voice Solo, Quartet, Duet, Trio, Bible Story Telling, Book Reviewing, Dramatic Reading, Mission Study, Oration, Recreational Leadership, and Topic Discussion Leadership.

In Northern Illinois the District committee has published an illustrated booklet of 28 pages as a guide to the entrants in that area. Besides, this group for the first time offers contests also for pupils of the parochial school and has issued a booklet of 16 pages outlining a large number of projects.

All these various district competitions are really elimination contests for the International Talent Festival to be held in connection with the 1946 convention of the League in Milwaukee.

Anyone who has opportunity to attend one of these district contests should sit in with these happy young folks and note the great variety of gifts which are being developed among them. It is a most democratic institution, to which all may come on equal terms and in which the smallest society has an opportunity to make its contribution. The amount of spiritual benefits received by the individuals preparing these essays, poetry, readings, orations, and mission studies is beyond calculation. G.

The Solution? We Have It

In an article on "Protestantism and the Public School," printed in the *Christian Century,* Charles Clayton Morrison says among other things:

"The Sunday school with its one hour a week of religious instruction, by volunteer teachers, under conditions of slack discipline, is barely more than a gesture toward education. It cannot command the respect of pupils accustomed to the vastly superior methods, discipline, and prestige of the public school. The result is that the curve of religious literacy and of respect for religion itself has been steadily downward for more than three quarters of a century. American society has become a secular-minded society. . . . The public school gives back to Protestantism a generation of youth whose minds have been cast in a secularist mold, and the churches, under desultory conditions, take one hour a week to recast these minds in a religious mold. It cannot be done. . . . It must be kept in mind that virtually the entire adult membership of our Protestant churches is the product of the public school. Such a membership cannot be expected to rise to any high responsibility to provide an education for their children which they themselves did not receive. . . . Protestantism cannot long maintain its position in American culture while it continues to allow its children to grow up in religious illiteracy. Catholicism, with its parochial schools, in which not only knowledge about their religion is imparted, but religious devotion is inculcated, is in a position to take advantage of the vacuum in the general culture, and it is acting accordingly. Until Protestantism awakens to the fact that its position is vulnerable to Catholicism, on the one hand, and to secularism, on the other, its hope of winning America is a blind illusion."

Two facts given emphasis by Dr. Morrison are noteworthy: (1) The Christian training received in the ordinary Sunday school is almost wholly inadequate; (2) Christian parents should not be satisfied to send their children to the public school, where five days in a week they are instructed in "science, art, economics, politics, history, literature, and even business," but during which time the training of children in matters more deeply religious is altogether lacking.

We have said all this many times, but it will well suffer repetition. Dr. Morrison does not find the solution in the establishment of the parish school, but rather in introducing religion into the public school curriculum in a manner that is inoffensive to Jew, Protestant, and Catholic. That, after all, would not be *Christian* education. We have the solution to the problem, and have had it long ago: the parish school — of which in the United States and Canada we have over 1,000. We are also glad to say that in recent years the interest of our members in our parish school has been on the increase. Our Synod owns and operates two teachers' seminaries. The great need just now is more teachers. We ought to have a large enrollment at these institutions this fall, boys and young men who are able and willing to make the teaching profession in a Christian school their life's work. Let us be thankful to the Lord that while others are realizing that the Christian training of children is neglected by their churches and are looking for a solution of the problem, we have the solution.

J. H. C. F.

The Beauty and Dignity of Worship

"Among Protestants there is today a growing consciousness of the value of liturgical worship, or at least of the appropriateness of dignity and beauty in public worship." That is the significant statement of a writer in the *Christian Herald.* All about us among the Protestant churches we may see signs of this. The pendulum is swinging back. The fanatical iconoclast has had his day. But now these Protestants should be upon their guard lest they rush from one extreme to the other. Another thing that should receive attention is the propriety and appropriateness of the liturgical forms which are now introduced. The same writer whom we quoted above tells us that some of these new orders of worship are "fearfully and wonderfully made." Luther showed his good sense by retaining what was worthy and had become customary in the public worship of the Church. He merely lopped off what was superstitious or idolatrous in the Mass.

In our hymnals we have a beautiful and dignified order of public worship. Every congregation should strive to follow and execute that in a manner becoming the house of God. Just as the proper architecture of the church building is not without merit, just as the bells and chimes, so the lovely singing, chanting, and reading of the liturgical part of the service serve the work of the Holy Spirit in the Word. True, the proclamation of the Word of God in its purity must remain the chief concern of the congregation, but faithfulness even in matters of less importance is also required of us. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much," Luke 16:10. S.

Husband and Wife

By MARTIN S. SOMMER

"Marriage is honorable in all," Heb. 13:4. Indeed, Christians do not only speak of honorable marriage, they speak of *holy* matrimony. Wedlock is holy because it comes from God. In this sense there is something holy about all nature. We Christians are admirers of nature because we know that "every creature of God is good," 1 Tim. 4:4. God has made nothing bad. God is good, God is holiness itself, God is purity itself, and all that God has made was good and holy and pure as it was produced by His omnipotent creative word. Now, it is true, through the sin of man the good, natural gifts of God have become corrupted, and Satan, who has misled man into sin, continues to "deceive the whole world," Rev. 12:9. One of the frauds of the devil is to forbid man to marry, 1 Tim. 4:3. Another deception of the devil is to excuse the sins of adultery, fornication, and other sins of which it is even a shame to speak, Eph. 5:12. Another deceit of the Evil One is to drag all sexual, matrimonial affairs into the realm of the humorous and treat them as subjects for jesting, whereas everybody ought to know that the most shameful crimes are caused by sins of sex, that the most bitter tears are wept and the most cruel heartaches are suffered because of these sins. Therefore God also warns us: "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience," Eph. 5:6.

We cannot thank God enough for the instruction concerning this subject which He has given us in the Bible. Every one of us, young and old, married and unmarried, should pay careful attention to what God's Word tells us of matrimony. The Bible informs us that at the very beginning God created man male and female and intended them for the life in matrimony. In order to counteract the foolish opinion that there is something wrong about matrimony, God has given us the example of many saints who lived in honorable and holy wedlock. True, among the many sins that are mentioned in the Bible, also the sins against the Sixth Commandment are related and pointed out. We need not narrate the stories of these sins now. They are well known to believers and — even to many unbelievers. And they are simply the concrete confirmation of the statement of one of the greatest of the saints: "We are all as an unclean thing, and all our righteousnesses are as filthy rags," Is. 64:6. The best Christians confess their sins by repeating the words of that great sinner and that great saint David: "Have mercy upon me, O God, according to Thy loving-kindness; according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me. Against Thee, Thee only, have I sinned and done this evil in Thy sight; that Thou mightest be justified when Thou speakest, and be clear when Thou judgest. Behold, I was shapen in iniquity, and in sin did my mother conceive me. . . . Deliver me from blood-guiltiness, O God, Thou God of my salvation; and my tongue shall sing aloud of Thy righteousness," Ps. 51:1-5, 14.

Thanks be to God, Christians also know the antidote for these sins: the Word of God as we have it in the Gospel and in the Sacraments. This Word tells us also just how a Christian husband and a Christian wife are to live together. To the husband God speaks thus: "Husbands, love your wives," Eph. 5:25. And let us remember that when God speaks of love, He does not mean the mere absence of hate or indifference. The husband is to look upon his wife as a very precious gift of his heavenly Father. When thinking of his wife, the husband is to say: "Thou art the gift of God to me." And how precious she is to be to him the Bible tells us in that wonderful chapter, the last chapter of the Book of Proverbs. Among the many good things that are said of her we read, "Her children arise up, and call her blessed; her husband also, and he praiseth her," v. 28. And the proper appraisal of a Christian wife is given in v. 30: "A woman that feareth the Lord, she shall be praised," and in v. 10: "Her price is far above rubies." Therefore also God tells husbands that they are to take care of their wives even as parts of their own bodies, Eph. 5:28, 29.

Yes, matrimony belongs into the realm of creation, not into the realm of grace. But the Christian husband lives under grace. His heart has been changed. While he has not yet attained neither is perfect, yet he follows after, he strives to do God's will, and he knows that it is God's will that he should provide for his own, certainly for his own wife and children. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel," 1 Tim. 5:8. Here also Christian men should examine themselves whether they are living the life of Christian husbands. They should guard their hearts against sins of impurity, as the Scripture tells us: "Keep thy heart with all diligence; for out of it are the issues of life," Prov. 4:23.

And this same Word of God also tells the wives how they are to conduct themselves. Here are God's words to them: "Wives, submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and He is the Savior of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing," Eph. 5:22-24. Just so God, speaking through the Apostle Peter, tells the wives: "Likewise, ye wives, be in subjection to your own husbands, that if any obey not the Word, they also may without the Word be won by the conversation of the wives, while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well and are not afraid with any amazement," 1 Pet. 3:1-6. To rebel against this order is not only sinful, it is very foolish; for it is God's order in nature, rebellion against which has produced the most serious nervous and heart afflictions, together with smarting, wounded consciences. Here wives should also examine themselves and remember what the Lord tells them: "For if we would judge ourselves, we should not be judged," 1 Cor. 11:31. If the conscientious following of God's directions brings the wife a cross to bear, then let her take to heart this word of the Lord: "But let none of you suffer as a murderer or as a thief or as an evildoer or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be

ashamed; but let him glorify God on this behalf," 1 Pet. 4:15, 16.

Finally, all those young people who are approaching matrimony or are thinking of it should pray to God for guidance and blessing. Young man, young woman, you do not need anyone to pull you down, you need somebody to aid you on the pilgrimage to your home above. Pray God that He give you such a *helpmeet*, ask Him to choose for you. Matrimony is also honorable and holy for you. Even Mary, the mother of our Lord, lived in holy matrimony with Joseph, her husband. Peter, the great Apostle, lived in matrimony with his wife and took her along on his missionary journeys.

Matrimony is honorable in all, and He from whom all blessings flow can also richly bless you in holy matrimony.

Now read again Psalm 128 and Prov. 31:10-31.

Escape from San Quentin

"A brand plucked from the burning" — these words came to our mind most forcefully when on the occasion of our last visit at San Quentin Prison we were informed that H. S. had passed away in the prison hospital. Subconsciously we turned back the pages of time. Thirteen years ago H. S. had been placed into San Quentin's death row. He had participated in a murder. No, he did not do the shooting, but he was an accomplice. And the law holds the accomplice as much responsible as the actual killer. Circumstances placed the care for the murderer's soul into our hands. Nearly two years the man spent in the death row. Four times he was moved into the shadow of the gallows. He experienced four reprieves until the governor finally commuted his death sentence to life imprisonment. When H. S. came to the prison he was unbaptized. He had had very little religious instruction. He had attended Sunday school, but only with careless infrequency. What happened during his stay in the murderer's row? He was instructed by us. Finally he was baptized in the presence of another murderer in the cell next to him, with the prison chaplain also present. A little later we admitted him to Holy Communion. After his commutation he was permitted to leave the death row and mingle with the men in the yard. The man through the years attended the chapel services regularly and also asked for the Sacrament on his own accord. We never had to admonish him in this respect. A few months ago he had to be taken to the prison hospital for a minor operation. We visited him during his illness. Again he requested the Sacrament. Now he is with his Savior as we have good reasons to believe. He has been released from San Quentin. He has made good his escape from prison. Does Institutional Mission pay? Not from the standpoint of a human business mind. But it does in the currency of Heaven.

FREDERICK H. MENZEL, *Chaplain*
in *California and Nevada Supplement*

A New Day in Home Missions

By H. W. Gockel, St. Louis, Mo.

When six hundred of the *busiest* men of our Church take time off during the *busiest* season of the year to attend specially called regional conferences, something must be stirring.

And you may be sure, something IS stirring! The reports on the ten regional conferences which were held during Lent in connection with Synod's Home Mission Expansion Program have just come in. To read these reports is to come to the conviction that we are living in the dawn of a new day in the history of Home Missions.

A Day of Heart Searching

In reading the papers delivered at these meetings one cannot but be impressed by the unanimous disposition to begin this movement with an honest heart searching and an humble confession of the omissions of the past.

Again and again one reads such sentences as: "Before we discuss expansion, let us look into the reasons for our slow growth in many sections. Is it lack of faith? lack of direction? or just plain apathy?" — "We have been too long behind the barriers of language. We have been too timid in our approach, too 'conservative' in our technique." — "We have been afraid of emotionalism, a quality which is needed for successful mission work." — "We have asked for money more often than we have asked for souls." — These and a score of similar self-indictments give evidence of a Synod-wide heart searching and augur well for the success of the mission forward movement.

Will a movement born in a spiritual reorientation, such as is reflected in the pages of these reports, be "just another drive" or "just another program"? May it, with God's help, not rather prove a turning point — a beginning in a new direction?

Resolve to Go Forward!

Without exception the regional conferences have passed resolutions endorsing the movement launched by Synod's Board for Home Missions at Detroit, and pledging wholehearted participation. Typical is the following set of resolutions, adopted by the Northeast Regional Conference, held in New York City, and representing the Atlantic, the Eastern, and the Ontario Districts of Synod:

WHEREAS, We are living in a period of human history which seems to reflect the words of our blessed Lord in Matthew 24 and apparently indicates that we are writing the last chapter of the world's history; and

WHEREAS, This observation should act as a mighty spur and as an impelling incentive for Christian action to increase the harvest of souls for Christ; and

WHEREAS, The events of the past few years have apparently softened the hearts of many and created in them the desire for something that this world is unable to offer them, but which we know only the Gospel of our crucified Savior can and does supply; and

WHEREAS, Statistics of our Synod reveal that our congregations, in many instances, have not been as energetic and dynamic in missionary zeal and activity as the exigencies of our troubled times demand; therefore be it

Resolved, That this Regional Conference recommend to all the visitation circuits of the Districts here represented to adopt the Synod-wide Home Mission Expansion Program as outlined and suggested by the Home Mission Board of Synod; and be it further

Resolved, That the Visitors encourage the pastors and congregations of their respective circuits to make a careful analysis of their missionary opportunities, and to mobilize and to organize their membership, as far as this is possible, for *personal* Kingdom work.

Next Step — Circuit Meetings

The next step calls for circuit mission meetings to be held throughout Synod during the month of May. In most cases these meetings have already been called, and programs have been planned. A number of circuits have already stepped out in front of the parade and are completely organized for action. The Freistatt Circuit of the Western District, for instance, has created its own "Circuit Mission Council," which has issued an excellent 34-page mimeographed analysis of the mission opportunities in its own territory and has sent a copy to *every family* in the circuit.

Not a part of the nation-wide plan, but nevertheless a very significant step, is the decision of several Districts to devote an entire District-wide pastoral conference to the discussion of missions and evangelism within their own Districts.

The torch of missionary zeal which was lighted at Detroit is being multiplied, and the growing light is being carried to every corner of our Synod. Not until the *individual member* grasps the torch, however, and moves forward into the darkened fringes of his own immediate environment, will the movement begin to achieve its fundamental purpose.

Joint Prayers for Unity

A Rejoinder * by DR. THEO. DIERKS

(EDITORIAL NOTE. — This contribution represents viewpoints which differ materially from the position taken by the Editors of this paper regarding the historical background of the prayer fellowship question. If we, nevertheless, print this contribution, it is for the purpose of permitting that group to get a hearing which feels that its position on a moot question is entitled to space in our columns. We have had not a few communications bearing on the same matter or the closely related matter of the movement for union among Lutheran bodies, articles which were not deemed suitable for publication, since they were either abusive in language or reflected on the honest intentions of people within and without our Synod, or contained complete misunderstandings of the synodical position. For the first time we are offered an article which, though we do not agree with a great part of it, at least is written without vindictiveness or bitterness. The author is pastor at Morrison, Ill., since 1927. He received his theological education at Concordia Seminary (1922) and at Augustana Theological Seminary, Rock Island, Ill., B. D. (1934); S. T. M. (1935); S. T. D. (1937).

At the Cleveland Convention in 1935 it was reported to Synod that Dr. Brux had stated "his doctrinal position thus: 'Scripture very plainly prohibits compromise of the truth, indifference to doctrine, unionism, and giving of offense, and therefore forbids every kind of prayer fellowship which involves one of these objectionable features.'" On the basis of this statement and in view of other circumstances Dr. Brux was then held eligible for the ministry. But note that Dr. Brux's statement mentions "unionism" separately as one of the objectionable features.

What is "unionism"? Three years previous, in 1932, Synod unanimously adopted *The Brief Statement of the Doctrinal Position of the Missouri Synod.* This *Statement,* which to this day presents the official position of our Synod, defines "unionism" in these words: "We reject unionism, that is, church fellowship with the adherents of false doctrine." (Par. 28.)

Scripture very plainly then "forbids *every kind* of prayer fellowship which involves" *"church fellowship with the adherents of false doctrine."*

In 1941 Synod declared that "no pulpit, altar, or *prayer* fellowship has been established between us and the American Lutheran Church; and until such fellowship has been officially declared by the synods concerned, no action is to be taken by any of our pastors or congregations which ignores the fact that we are not yet united."

This declaration was reaffirmed by Synod in 1944. However, at the Saginaw Convention, Synod permitted "joint prayer at intersynodical conferences" under certain well-defined conditions. In other words, Synod declared that under ordinary circumstances we were not to pray with the members of the American Lutheran Church. But in exceptional cases — depending on local conditions and where a brother's conscience is not violated and offense is not given — it was declared permissible to ask God in joint prayer "for His guidance and blessing upon the deliberations and discussions of His Word."

Synod did not say that it was permissible and proper to open any and *every* intersynodical conference with joint prayer.

In the LUTHERAN WITNESS article of Feb. 26 reference was made to the "records of the meeting of Dr. Walther and other Missouri Synod delegates who met with representatives of synods by no means orthodox in confession, where the sessions were opened with the singing of a hymn, a prayer, and the confession of the Apostles' Creed."

Anyone who is at all acquainted with the conditions existing in the Lutheran Church of that day will immediately understand that Dr. Walther treated the members of other synods as brethren deficient in Christian knowledge, yet willing to learn the truth, that is, as *weak* brethren. This is shown by a statement of Dr. Walther in *Lehre und Wehre,* II, 1856, p. 85 f. In an article contributed to that journal by one "A. B." with regard to the first of the well-known free conferences of those years, the following condition for participation in the conference had been proposed: "Participation in the conference must be conditioned by unreserved agreement to the Book of Concord of 1580, or, what is the same, to the Unaltered Augsburg Confession, conceived and understood in the sense of the remaining Confessional Writings from the Apology to the Formula of Concord." With reference to this proposal, Dr. Walther appended the following remark, showing the full propriety of his readiness to regard participants in the conference as weak brethren: *"Since the whole of the Symbolical Books of our Church has here only recently again become accessible and known,* 'participation in the conference' should according to our conviction *not,* as our esteemed friend and brother writes above, 'be conditioned by unreserved agreement to the Book of Concord of 1580.' We have no doubt that whoever subscribes to the Unaltered Augsburg Confession without reservation can neither reject one single sentence in the other Confessions inasmuch as these are nothing else than further developments and defense of what is contained in the Augustana. Nevertheless, *as church conditions have been here in the last decades and in part still are,* there could well be many an *upright* Lutheran who adheres with his heart to the Augsburg Confession, *without having the clear knowledge* of doing rightly in subscribing to the whole Concordia already now. Also such Lutherans are, without a doubt, our brothers."

Theo. Dierks

Under what circumstances the members of other Lutheran bodies might be regarded as brethren was also stated at the first Free Conference in 1856. The question was asked, how to look upon those individuals who personally accepted the Unaltered Augsburg Confession, but who were members of a church body which did not acknowledge the symbolical obligation of that Confession? "This question was answered to the effect: that we acknowledge such as brethren as long as they testify against the dominant false teachings and to the truth as far as is in their power." (*Lutheraner,* 13, 1856, p. 50.)

On the other hand, the "Position of Synod as Such" over against those individuals in its own midst who opposed the true doctrine and contended for a false doctrine of Predestination — hence could no longer be regarded as *weak* brethren — was stated by the Fort Wayne Convention of 1881 as follows: "We do not hesitate to tell anyone who teaches another doctrine among us, in spite of his appeal to the Confession of the Lutheran Church, We do not belong the one to the other, we must, therefore walk separate ways. In saying so we do not mean to declare our opponents to be heretics, or to condemn them. We abstain from doing this even over against Evangelicals and Reformed. The import of such words is only this. 'We cannot walk together any longer. *We should be unable even to pray one with the other.* For we should in that case pray for your conversion. And you would pray to God to convert us. But such a union in prayer were, indeed, an abomination.'" (*Synodalbericht,* Allgem., 1881, p. 30 f.)

The Intersynodical Conferences of 1903—1906 were not opened with joint prayer. Regarding the Conference held at Detroit, Dr. Stoeckhardt reported: "A motion henceforth to open and close the meeting with prayer was dropped when members of the Synodical Conference pointed out that every participant could well pray for himself in silence, but that public, joint prayer was a sign and part of church fellowship and would create the false impression as though all those assembled were one in spirit and faith and as though the existing differences in doctrine had moreover no special significance." (*Lehre und Wehre,* 1904, p. 176.)

The following year, in his essay entitled "Why we cannot arrange and hold joint prayer services with the Ohioans and Iowans," Dr. Bente pointed out: "In accordance with the Word of God we carefully distinguish between the weak and those who are not such and who can therefore no more be treated as such. And this distinction we make not merely with reference to life, but also with reference to doctrine. If someone errs through weakness or lack of perception, then we do not therefore yet immediately renounce all fellowship of faith and prayer fellowship with him. On the contrary, as long as an erring brother permits himself to be looked upon as weak and can thus be considered by us, so long we bear him and have patience with him and neither deny him fraternal fellowship. . . . But the Iowans and Ohioans do not want to be considered as such weak brethren, and if they wanted to, we could nevertheless no more consider them as such." (*Lehre und Wehre,* 1905, p. 97 f.)

According to the LUTHERAN WITNESS of Feb. 26 it was asked, "What is the official position of our Church on prayer fellowship with other Lutherans? If this prayer fellowship is illegal, where are the rules and regulations?"

The official position of our Church on prayer fellowship has always been as follows: (1) When members of unorthodox Lutheran synods permit themselves to be looked upon as weak brethren and we can rightly regard them as such, then we may have joint prayers for unity at intersynodical conferences. (2) However, when members of such unorthodox Lutheran synods are determined to hold fast to false doctrine and seek supremacy for such false doctrine, then Rom. 16:17 stands

* See LUTHERAN WITNESS, Feb. 26, p. 71 f.

as a barrier against joint prayer. (3) Scripture very plainly prohibits every kind of prayer fellowship which involves unionism, that is, church fellowship with the adherents of false doctrine.

Long ago, in the article referred to above, Dr. Bente said: "As long as Rom. 16:17 stands and the Ohioans remain what they are at present, so long must the Synodical Conference abide by its decision. We will embrace the Ohioans and Iowans with a thousand arms as soon as they put away that separation which they have caused by their false teachings. However, as long as they are determined to hold fast to their false doctrines, so long does Rom. 16:17 stand as a barrier between them and us, so long do our opponents themselves bind our arms so that we cannot embrace them as brethren in the faith."

Naturally there will be differences of opinion on the question whether certain members of other synods can rightly be considered weak brethren. Synod therefore cautioned its members in inaugurating joint prayer at intersynodical conferences, lest we violate the conscience of a brother, or cause our own people to stumble by creating the false impression as though differences in doctrine were of minor importance; as though the differences had been removed and we were already one in faith, when in reality there is no unity of faith.

Whether or not there is unity of faith between the Missouri Synod and the American Lutheran Church — that is the question which is now being studied by the members of our Synod. Synod will answer that question at its convention in 1947.

To God's Laborers

Ye do a great and noble work;
Ye build the walls of Zion, God's own city fair.
In temples unadorned, in modest house of God,
Or under stainèd glass, ornate with symbols, there
Hold forth the Gospel light
E'er comes eternal night.

Ye do a great and noble work;
Ye feed the flock, which He hath purchased with His blood.
To snatch His sheep from wolves in shepherd's guise arrayed,
To bring the erring to the fold where once they stood,
These blessed tasks perform
E'er breaks the threat'ning storm.

Ye do a great and noble work;
Ye tend the vineyard of the Lord; ye prune and dress
And gently train the branch that to the True Vine clings,
That it may yield its fruit — the fruit of righteousness.
Ye pray the Lord to spare,
That each its fruit may bear.

Ye do a great and noble work;
Ye fight the battles of the Lord. Oh, earnestly contend
For holy faith delivered to Thy saints of old.
Plead for the day when we with joy our warfare end,
Where sin and strife shall cease
In Thy eternal peace.

Sioux City, Iowa E. A. MARTY

Lutheran Seminars: An Appraisal

By CARL A. GIESELER, Denver

What is a seminar? A seminar is an informal study group which has a joint interest in some phase of knowledge or work. Lutheran seminars have become quite popular in recent years. Our Lutheran Laymen's League has sponsored a number of them in various cities of our country. Last summer there was a seminar for pastors held at Concordia Teachers College in Seward, Nebraska, to study "The Present Status of Union Endeavors." Intersynodical seminars have been held as far back as the middle of the last century. Dr. Walther suggested a joint meeting of our synods which bear the Lutheran name and which acknowledge and confess the Unaltered Augsburg Confession. This subject was taken up by the *Lutheran Standard*. The result was that meetings were conducted in various cities for several years. These were actually Lutheran seminars and were opened and closed with full devotional services.

In the last few years a group of pastors belonging to the American Lutheran Conference has arranged such seminars. They have invited also the pastors of the Missouri Synod and of the United Lutheran Church. Some of the men of the two latter groups have also been asked to come prepared to speak on certain subjects. During the past months 36 such seminars were conducted in as many cities from coast to coast. Laymen and women also attended some of the seminars. As Lutheran princes after the death of Luther paid the expenses of meetings, or seminars, which led up to the Formula of Concord, so consecrated Lutheran laymen have underwritten these recent seminars financially and thus made them possible.

Missouri Synod speakers appeared by invitation on all the programs. There has been considerable interest in our Synod as to the nature of these seminars. The question has been asked: "What does a Missouri Synod pastor say when speaking on such occasions?" We do not know what all of them said but do not doubt that they gave a good account of themselves. We can only report what one speaker said.

The topic assigned to him was "Lutheran Union and Co-operation." A historical survey was given of the movements toward Lutheran union in Europe after the death of Martin Luther and in America during the past one hundred years. Three lessons were drawn from this history: 1. Spiritual unity must precede practical union. 2. Doctrinal discussions have produced true Lutheran union in the past. 3. The same method can bring forth Lutheran unity today.

Three questions were discussed in this connection: 1. How much would have to be included in a union statement of all synods? 2. What does acceptance of such a statement imply? 3. Is uniformity of practice necessary? In the discussion of the first question the basis for Lutheran unity between the American Lutheran Church and the Missouri Synod of 1938 was followed. The acceptance of a joint doctrinal statement implies that the doctrine be taught and preached in the seminaries and in the pulpits of the Church. It was emphasized that a general uniformity of practice is necessary. The lodge question was thoroughly discussed at several places in this connection. Some of the pastors of synods outside the Missouri Synod told of their efforts and successes in inducing members to drop their lodge membership.

In the matter of Lutheran co-operation it was held that such co-operation is possible between Lutheran synods before complete fellowship has been established when co-operation means co-ordination. Examples of this co-operation and co-ordination are found in our Prisoner of War work and in our work among the men and women in our armed forces. The desirability that the Missouri Synod belong to the National Lutheran Council was expressed. The Missouri Synod is now co-operating in the American Section of the Lutheran World Convention.

In conclusion an appeal was made to the other synods to have patience with the Missouri Synod just as this synod finds it necessary to exercise patience with the other Lutheran bodies. "While in other Protestant bodies the trend is toward liberalism, with a slight swing toward conservatism in recent years, the Lutheran Church of America has been tending to greater confessionalism in practically all its branches."

The writer considered it a great privilege to meet with so many pastors of different synods. One of the highlights of this experience was the paper read by a U. L. C. pastor on "The Centrality of the Word." Of this paper a Missouri Synod pastor, who is not an optimist in matters of Lutheran unity, said publicly: "If all synods would accept what has been stated in this paper, everything else would take care of itself, and we would be together." Missouri Synod pastors were present at all seminars where the writer spoke. All seminars were opened and closed with a prayer for the guidance of the Holy Spirit.

At the seminar in Denver 52 pastors of this area, representing almost all synods, gathered in the morning and afternoon, and 160 pastors, laymen and women attended the banquet meeting in the evening. Missouri Synod people furnished the largest representation of any single synod. At the following regular conference of Missouri Synod pastors many favorable and enthusiastic expressions were heard about the seminar. As Dr. Walther wrote about the seminars a century ago, we "saw each other face to face and learned to know each other." These Lutheran seminars alone will not bring about Lutheran unity, but they are one of the steps in that direction, which must be followed up patiently and systematically until Lutheran unity is achieved.

ARMY AND NAVY COLLECTION

Mother's Day, May 12

Authorized by Synod's Board of Directors

- For Hospitalized Veterans (World Wars I and II)
- For Occupation Troops
- For Those Who Will Remain in Service

South India Missions*

By H. WENGER, S/Sgt., U. S. A.

About the Church

On May 18 I arrived by bus at Vilakku Junction, near the boundary of Travancore, where I was met by Prof. H. Earl Miller of our seminary at Nagercoil and the Rev. Cl. Rittmann of our high school at Vadakangulam. There we visited the high school and the church, under construction, which is to serve also the more than 420 students enrolled at the school.

Before the war Synod had set aside a sum of money for the erection of this important church. The war greatly increased prices for materials and labor, and construction had to stop. After returning to my base near Calcutta, I approached the chaplain and the mission fund committee (I happen to be a member of this committee) and succeeded in sending Rev. Rittmann 400 rupees ($120) as a free-will offering of the Protestant personnel at our army base, as a contribution toward the completion of this church. I will keep you informed on the progress of this church building.

From Vadakangulam the Rev. H. Earl Miller, and I drove to Nagercoil, headquarters for our work in South India. I was introduced to the lovely Miller family and throughout my stay with them enjoyed the blessings which can be had only in a true Christian home. Family devotion and instruction truly touched my heart after these many months away from such an environment.

From Nagercoil I visited seven Indian villages in which we have stations under the supervision of the Rev. Geo. C. Schroeder, an untiring worker, now on furlough with his family in America, after completing three terms in India.

About Our Schools

The Travancore Government, a predominantly Hindu body, has passed laws directly affecting our schools; for instance, a school, in order to have the desirable government recognition, must have a certain number of students and not less than one teacher to each class; it must not be organized within a certain distance from another school; the walls must be of a certain thickness; classes must not be conducted in buildings used for congregational worship; and yearly inspections help to enforce the laws affecting schools. Our missions are gladly co-operating with the government. However, a number of our schools are still conducted in buildings used for worship. Attendance has increased each year. Hindu and Moslem children are in daily attendance, and through this medium many heathen families and villages have been won for the Lord. A sixty-minute devotion under the direction of a seminary-trained teacher starts the day. Basically, the same subjects as we have in America are taught to these children. Tamil, spoken in and around Nagercoil, and Malayalam, used a few miles farther north, are the languages taught. The Indian child with its dark, sparklingly beautiful eyes is very self-conscious in the presence of white people and will always cover its face; but they do have a smile if you wait for it long enough.

At an Indian Service

May 20 I attended my first service in one of our Indian churches. Professor Miller and I drove to Vellamadam, a small, poor village about five miles from Nagercoil. No specific time can be set for a service in India. The missionary arrives and makes his presence known to various church members. These, in turn, pass the word around the village, and in a short time the service can begin. I took a seat in the rear of the church and was somewhat embarrassed when Rev. Miller said the congregation wanted me to come to the front of the church and sit on a special bench, facing the congregation during the entire service. It is difficult for me to describe the emotions I experienced in this service. Even though I did not understand the language, here was a congregation of Missouri Synod Lutherans — joint heirs of salvation — singing the same order of matins familiar to me. There was no organ to guide the melody, but I do not hesitate to say that these people were singing from their hearts unto the Lord. After the service Rev. Miller translated the greetings of the congregation expressing their joy at my being present to worship with them. He also translated a short message which I passed on to these fellow Lutherans. The congregation numbered 32 souls, 28 of whom were baptized members. Their combined contributions for last year amounted to a little more than 20 rupees ($6). This may seem extremely small to the American layman, but it is a great deal for the Indian.

A New Year at the Seminary

On May 21 thirty-five students, with their wives and families, gathered in the library of the seminary for the opening service of the school year. Professor Miller conducted the service in Tamil. I was glad to be present for this special occasion and to take some pictures of the students and their families. Two buildings are at present used by the students of the seminary, one consisting entirely of classrooms, the other a combination library and chapel. A definite need exists for a chapel, separate from these buildings. This would permit expansion of the library and additional study space. Likewise, it would serve as an appropriate place for the daily devotion of the students and as a much-needed place of worship for the missionaries and their families. The faculty of the seminary for this current year consists of Dr. A. J. Lutz, H. Earl Miller, Robert M. Zorn. The number of students is 35.

Since Sundays are always taken up with services conducted by the missionaries in the villages under their charge, Monday evening at 5:30 has been selected for the English services for the missionaries and their families. The missionaries take turns in conducting these services. I was glad to join with the others, after more than a year, in a Lutheran service. The Rev. R. H. Bauer conducted this service. I also visited, in the company of the Rev. Geo. C. Schroeder, the hospital made famous by the work of Dr. Sommerville of the London Missionary Society.

From Vadakangulam Rev. Prange and Rev. Dukewits take a trip monthly across the desert to several mission stations on the east coast of India, near Uvari. I was able to go along on one of these trips, which proved to be a wonderful, unforgetable experience. The person who thinks that the missionary does not sweat and toil should have been with us on this trip across the desert. I am convinced that our efforts in South India are netting results beyond expectations.

A great asset of our mission fields are the older and seasoned missionaries who have served two, three, and four terms. It is good to know that the missionary is happy in his work, even in the face of hardships. One of the greatest sacrifices made by the missionary is the separation from his children. After a child reaches school age, it is sent to our boarding school at Kodaikanal and is with the parents but three months of the year. After confirmation, usually, the child is returned to America to complete its education in a chosen field. This is not an easy thing for the parents.

On my final day in the seminary I attended three classes and spoke to the students' assembly through two interpreters, one handling English and Tamil, and the other English and Malayalam. I was welcomed to the seminary as the first layman of our Church to visit the South India mission field.

On my last evening in Nagercoil a farewell party for me was given on the Miller compound, at which the following missionaries (and their families) were present: H. Earl Miller, B. T. Strasen, G. H. Hattendorf, R. M. Zorn, Dr. A. J. Lutz, R. H. Bauer, G. C. Schroeder.

* While on duty in India, Sgt. Wenger, a member of our Synod, visited our missions. He wrote this account of his impressions for the WITNESS.

For Christ and Humanity

Our Church in Service to a World Stricken by War

China Crying for Help

(EDITORIAL NOTE. — The author is preparing for her return to the China mission field, waiting for space on a steamer at Seattle. While not necessarily shared in every detail by our Mission Board or possibly by her fellow missionaries, the suggestions here made are those of a very zealous worker of whom the Executive Secretary, Rev. O. H. Schmidt, says: "She puts her whole heart and soul into her work.")

China with its 480,000,000 people, of whom only ⅕ of 1 per cent are nominally Christians, is *crying* for help. Our workers in this vast country can possibly be compared with the number of workers we have in the city of Portland, Oreg. — yes, Portland has more! Don't you see the need? Is it nothing to you?

God depends on *us*. What, then, is the matter with us? Why has Japan not one missionary sent by us? Why have we so few in Africa and India? What about South America's crying need?

To ascertain the trouble, we must start with ourselves. Do we read God's Word daily? Do we believe what He tells us in the Bible? Do we *do* what He tells us

each day as we read it? Do we pray as we read His Word? How come others know the Bible better than we do? Do we see our own sins daily? Do we with a contrite heart ask God's forgiveness?

I shall here try to give you the need as I see it in China.

1. *We have medical work.* We would so very much like to have a consecrated Lutheran doctor in our hospital. Then there are many places where there is no doctor or nurse. People come to the doctor who would not go to the pastor, and both nurses and doctors could do much mission work in this field. China needs many hospitals and dispensaries with good, God-trusting, humble, soul-loving, Bible-reading doctors and nurses.

2. *We have educational work.* At the present time we have a middle school with 600 pupils. What a fine mission opportunity. We have in this school a young native pastor, Evangelist Liu. Please pray that he may always see his important position and follow God's guidance. We need Lutheran consecrated teachers in this school. I wish we could send six right now. Then there are the many middle schools and universities where student evangelists or pastors could be placed. I would say about 1,000 could be placed. Our good Professor Jen of the middle school is also hoping for a Lutheran university with a seminary department. To me this seems a fine idea, but *we need Christian teachers.*

3. *We have evangelistic work.* I think this I need not explain. Two thousand are not enough for China only, but let us really do something about it. Let us pray and get ready to send 150 at least.

4. *We have orphanage work.* Here we need a Christian, consecrated farmer for the outside work. One who has some education and about two years Bible institute, or one who has studied the Bible prayerfully. We also need other help so that these 50 inmates and the older children outside may receive the right leading and help, so that each one of the children can become a Bible student.

5. *We have to get a printing shop.* Please pray for the right persons for this important work. If a layman could be sent out, it would give our missionaries time for the work which they were sent to do, and the work would naturally be done much better.

Let us pray God and permit Him to use us. He will show us what He wants us to do; and then let us do it. NOW.

Dear Father, grant us many, many people according to Thy heart. Lord, give me understanding according to Thy Word. Amen.

Seattle, Wash. GERTRUDE SIMON

Altar Prepared for Service at Kyoto, Japan
The service was conducted in a public dining room made available for our Chaplain A. G. Hemer

Help for Japan NOW

(ED. NOTE: The writer is a member of our Hampton, Iowa, parish [the Rev. G. A. Koch, pastor]. With the letter was enclosed a money order for $50.)

There is an opportunity and indeed a great need for missionary work in Japan now. To help along in this work I am sending you a contribution. The individual here is limited in what missionary work he can accomplish. The chief barrier is the language difference. What is needed is a band of trained men to help the Japanese start their own churches.

The Japanese have had the spiritual props knocked out from under them with the collapse of the State Shinto and the Emperor's recent announcement that he is not a deity. They are floundering in a spiritual fog, ignorant of the true God, and are in need of guidance. Many of the Christian churches in Japan were destroyed in the raids. The few Japanese Bibles were suppressed or destroyed. The pastors were pressured and the congregations scattered. The Japanese are now in great need of our prayers and help.

Prior to the war many American Churches maintained missions. Around the Kobe area were twenty-two churches of various denominations. I believe the Lutheran Church has neglected its missionary work, because I have yet to find a Lutheran mission or church established in Japan.*

Whenever a church is opened, the Japanese flock to it in an almost phenomenal manner. The fellows of this outfit contributed over 3,000 yen ($200) toward the building of a small church in the urban area of Yokohama. A farmer donated the land, and the money is being used for the erection of the church and the Japanese pastor's salary. When it is completed, the pastor anticipates an enrollment of 300 children in the day school alone.

Will you tell the people of Hampton about the need for missionary work over here and urge them, who have been blessed so much, to contribute? Any work done here, I am certain, will reap dividends in conversions to Christ.

WM. H. SHAFER

Yokohama, March 22, 1946

Notes from Nuernberg

(Chaplain H. F. Gerecke has been assigned the duties of Protestant chaplain to serve such of the 22 high Nazis standing trial in Nuernberg as desire his service.)

I now have a regular office, alone, in the Palace of Justice, Room 330. The Tribunal has allowed me a full-time German secretary. She types my German sermons, makes corrections, and writes all my German letters. She takes German shorthand. It's a fine arrangement, and I'm getting a wonderful course in German. Incidentally, I have sent all families of the defendants and the families of the witnesses confined here our Lenten devotional. I'm trying to do mission work at every turn. So our Missouri Synod has entered about 60 German families within the last week or so. Every letter contains a German tract.

Had a wonderful interview with Mrs. Streicher, who attends my services. She's a rather charming woman. I'm trying hard to love Mr. Streicher and hate his sins. God help me here! Rosenberg consented to attend a service soon. He's worried and is heartsick. Hess is slipping beyond all hope mentally. I had my first Communion with one of the defendants in the little prison chapel. No guards, just he and I and God. There are others coming through, asking for prayers, asking for the bread of life, asking to take the Lord's Supper. I've never worked so hard as during these last four months here. God has blessed my blundering efforts more than any pastor deserves.

Three services with these men today, witnesses and defendants. I just can't help feeling that the Word is at work in their hearts. I know you and thousands are praying for spiritual blessings on my work. H. F. GERECKE, *Chaplain*

Your Material on the Way to the Needy in Europe

Shipments have already been received in Germany, Holland, Hungary, Czechoslovakia, Yugoslavia, and Finland.

A second shipment of 300 tons to Germany is expected to arrive at Bremerhaven the end of April.

The following report, dated March 20, 1946, is written by Mr. J. C. Schneider, the treasurer of our Free Church in Germany:

"Mr. Schmidt, having returned from Berlin on March 19 after a two weeks' stay in that city, submitted a heart-rending report with regard to the food situation there. In the Russian Zone the food problem becomes worse from week to week,

* The United Lutheran Church had, in 1940, 25 workers serving 1,676 members. — ED.

since the potato supply, which has been the chief food item, has been exhausted. For a long time people have been unable to get enough food, and all are undernourished. Mr. Schmidt stated that many of his acquaintances had become so emaciated that he was unable to recognize them. Most of them have lost between 25 to 35 per cent of their normal weight. Many have developed swollen feet and abnormally big stomachs, due to the thin watery soup with which they seek to satisfy their hunger.

Clothing at Easton, Pa., Awaiting Shipment Overseas

Men and women of 40 and 50 years of age appear old and worn.

"President Petersen considers the situation very grave and fears that a large part of his congregations will die unless help comes soon. The situation is equally serious in the cities of Saxony."

PUBLICITY OFFICE

Prayer Before and After Worship

It is a fitting custom in the Lutheran Church that upon entering and leaving the house of God we bow our heads in silent prayer. When we enter the Lord's house, we should pray that the divine service which we have come to attend may result in a blessing from Heaven for us and for the whole congregation. When we leave the Lord's house, we should thank our heavenly Father for the spiritual food He has again provided for our needy souls.

The writer has observed that nearly all of our members bow their heads for a few brief moments when entering and leaving church, but he sometimes fears that many only pretend to pray and go through the motion because others are doing it. He is inclined to believe that they fail to pray because they cannot express themselves, cannot find the proper words. For this reason he herewith submits sample prayers that might be used when entering and leaving their pews in the house of worship, and he suggests that those who are at a loss for words clip them out and paste them in the inside cover of their hymnbook.

Upon entering church:

"Heavenly Father, I have come before Thee to hear Thy Word, to worship Thee, the only true God, and Jesus Christ whom Thou hast sent. Grant that I may worship Thee in spirit and in truth. Bless the pastor and his message; bless all who are present here today, and let this hour redound to Thy glory and to the welfare of our souls. Hear me for Jesus' sake. Amen."

Upon leaving church:

"I thank Thee, blessed Jesus, that Thou hast refreshed my soul with Thy message of grace and truth. May the seed which has been sown take root in my heart and bring forth fruit unto eternal life! Amen." *Atlantic Bulletin*

Army Chapels for Sale

The Chief of Chaplains has been directed to consult with religious bodies concerning the equitable distribution of army chapels located within the continental limits of the United States which become surplus to the needs of the postwar Army, the War Department announced today. First consideration is to be given to their use as shrines or memorials and, second, to their use as houses of worship.

War Department field agents and agents of the War Assets Administration have instructions to advertise for sale, locally, these surplus chapels, at the same time notifying local churches. Prospective purchasers are requested to make application for specific chapels. Each interested person or group is to file his application with the disposal agency having charge of the specifically advertised chapel. Such applications are then to be forwarded for a decision to the Office of the Chief of Chaplains.

WAR DEPARTMENT

April 18, 1946 Washington, D. C.

In Memoriam

Within a few hours of the sudden death of the **Rev. Oscar C. Kreinheder, D. D., LL. D.,** on March 26, 1946, in Detroit, Michigan, the student body of Valparaiso University gathered about Founders Rock on the South Campus of the university for a brief memorial service.

Though he had given service to the Church as a pastor of large city churches and as the President of the English District of the Missouri Synod, he will be remembered chiefly as the president of Valparaiso University during its most critical years. It was perfectly appropriate, therefore, that the memorial service should be held at the Founders Rock. Dr. Kreinheder himself in 1935 had conducted the dedication ceremonies for the marker which was to perpetuate the memory of the heroic men and women who had made the acquisition of the university by Lutherans possible in 1925. Dr. Kreinheder, then pastor in Detroit, became one of the most dauntless founders of Valparaiso and a member of its first board of directors. Upon this group fell the responsibility of establishing the policies which would determine its future. During the years of his presidency, 1930 to 1939, it was his courageous and energetic leadership which helped carry the university through the years of financial stringency caused by the depression.

O. C. Kreinheder

Many members of the Valparaiso University faculty recall the intensity and vigor with which the former president went about his work. Not only did he labor tirelessly in his office on the campus, but he traveled widely in the interest of the university. Outstanding in his personality, also, were the sincerity and straightforwardness of his contacts with co-workers and students.

The contribution of President Kreinheder to Valparaiso University was the internal strengthening of the school. Under the blessing of God, at the end of his service the foundations were sound. The administration could look ahead to an era of expansion. By the end of the decade it was possible to erect the first new building. Dr. Kreinheder's last official act was presiding at the dedication of the newly erected gymnasium in 1939. At that time the university conferred upon him the degree of Doctor of Laws.

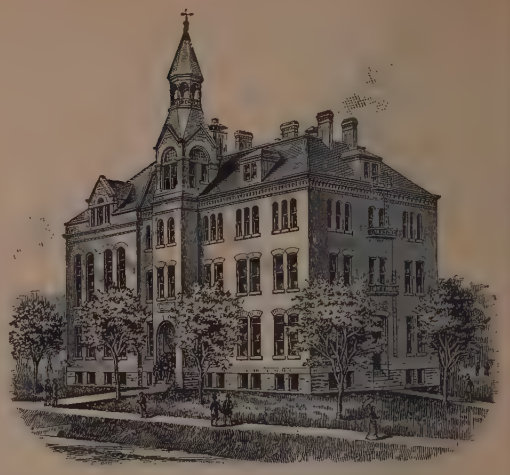
The ardor which he put into his work for nine years began to tell on his health. In May, 1939, the board of directors reluctantly accepted his resignation. Shortly afterward he retired to his home in Michigan; but he continued his interest in the university by becoming one of its field representatives.

The final visit of Dr. Kreinheder to Valparaiso University took place in October, 1945, when he attended the convocation commemorating the twentieth anniversary of the university under Lutheran auspices. At that time he spoke with characteristic enthusiasm and expressed once more the deep conviction he had always held that the great potentialities of Valparaiso would be realized. He had lived to see many of his hopes for the University fulfilled. L. S.

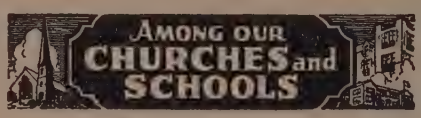
From a Pocket Notebook

Congregations planning a new house of worship and others looking for suggestions in the matter of stained glass should obtain from Dr. Carl M. Zorn a little booklet entitled *The Message of the Chancel Windows.* It is descriptive of three beautiful windows recently installed in St. Paul's Church, Closter, N. J. . . . Christ Church, at Denver, has a historian, who contributes to each yearbook a chapter recording the year's history. The office is held by Arthur C. Thoms. . . . At Fort Wayne the Lutheran Choral Society has now for nearly thirty years provided great programs of sacred song for the benefit of the people of that vicinity. A recent folder announces that the society is planning to present, in the not far distant future, the monumental work of Johann Sebastian Bach *The Passion According to St. Matthew.* . . . Under the direction of Fred L. Precht, the chorus of the Springfield Concordia Seminary during the months of March and April sang to enthusiastic audiences at Beardstown, Ill.; Indianapolis, Ind.; Hamilton, Ohio; Pittsburgh, Pa.; Baltimore, Md.; Newark, N. J.; New York City; Cumberland, Md.; Cleveland, Ohio; Fort Wayne, Ind. . . . Congratulations to the Lutheran High School at Racine, Wis. The institution is just now calling two additional instructors. . . . When memorial services were held at Otter Creek, N. Dak., for Vernon K. Huber, reported missing in action with the sinking of the *U. S. S. Johnston,* the sum of $157 was given in memorial wreaths toward the purchase of a baptismal font. . . . A contributor asks us to tell the people that Christian Science does not believe in the Trinity and in the Atonement. While this statement has the merit of being true, it is not news. . . . The institution called "Masonic breakfast and church service" is again in the news. At Buffalo the service was conducted in the Episcopal Church of the Ascension. The *Buffalo Evening News* announced the service as "a tribute to its rector, Dr. Charles G. Broughton, for years the most active clergyman in local Masonic circles." This is new, too, dedicating a religious service to a human being. . . . Two new school journals just come across this desk. There is the "Trinity News Tales" of Trinity School, Hoffman, Ill. The contributions are all by children of the school. We notice that four of the boys and girls have become somewhat impatient with the poor attendance at church. In signed statements they point out that the devil does not want people to come to church. Then they get a bit rough by adding: "About 66 per cent of our 502 people are pleasing him. In our arithmetic class we have made a graph of the attendance." A dandy school paper, printed in two colors, is the "Eaglet," of St. John's School, La Porte, Ind. Also this little magazine contains contributions from the children of all grades from No. 1 to No. 8. . . . The quiz on "The Walther Leaguer and the Movies" caused a lot of discussion at the Walther League Winter Conference at Cape Girardeau, Mo. . . . Mr. Arthur Kreinheder is giving Trinity Church of Detroit a processional cross in memory of his father, the late Dr. O. C. Kreinheder. . . . "If utter chaos is to be avoided in Europe — which may well engulf the whole world — we must stop deliberate mass starvation and bring about conditions by which these distraught peoples can again rehabilitate themselves, both economically and morally, in order to become respectable members of the families of nations." Henry C. Luckey, Lincoln, Nebr. . . . At Fair Oaks, Calif., Faith Lutheran Church, a congregation of 95 communicant members, had for the first quarter of 1946 an average Sunday morning attendance of 101. . . . Our Kansas District oversubscribed its District budget by 50 per cent and raised a total of $192,880.22 for the Peace Thankoffering. We made a jotting at the missionary rally in Detroit regarding the average contributions in some Kansas District congregations, but, coming home, and looking at the figure, we did not dare to use it. Now we have it over the signature of the District's Secretary of Stewardship and Missions, the Rev. J. E. Herrmann of Winfield: "A half dozen congregations of varying size had records of over $100.00 per communicant for home and outside purposes in 1945."

G.



Former "New Building"



Springfield Centennial

Concordia Theological Seminary of Springfield, Ill., is approaching its one-hundredth birthday. For three months committees consisting of representatives of the Faculty, the Board of Control, the Alumni Association, and the student body have been at work making and perfecting plans for celebrating this noteworthy occasion. With the close of the current semester the Springfield Seminary will write off one hundred school years of training for gifted men who set aside their lives for the Gospel ministry of the Lutheran Church. Accordingly, June 2 has been designated as the date for a full day's celebration, when friends from all quarters of the land will gather to unite their voices in thanksgiving.

Two divine services will be held on the campus, the morning program to begin at 11 o'clock and the afternoon program at 2:30, daylight-saving time. Dr. J. W. Behnken, President of the Missouri Synod, Dr. L. J. Sieck, president of Concordia Seminary in Saint Louis, Prof. G. Chr. Barth, president of the local seminary, and Dr. J. F. Boerger, an alumnus of the Seminary, will deliver the addresses of the day. The Seminary Chorus and a mass chorus will beautify the services with special musical numbers. A third assembly for the day will be the baccalaureate service at 7:45 P. M., held at Trinity Church, Second and Monroe Streets, on which occasion the class of 1946 will be graduated.

June 3 has been designated as Alumni Day. The celebration on this day will culminate with a banquet at noon.

The Springfield Seminary has had a long and eventful history. Its beginnings go back to Fort Wayne, Ind., in 1846, when Candidate K. Roebbelen arrived from across the Atlantic with eleven students to be trained on American soil for the great work of building a strong Lutheran Church in America. Dr. W. Sihler was the Seminary's first president. After fifteen years in Fort Wayne it was deemed expedient to move the school to St. Louis and operate it in connection with the Seminary already located there, with the proviso, however, that it should not lose its distinctive character. Some of the suggested advantages in this move were: a larger combined faculty, improved division of faculty work, and a more economical operation of the two seminaries on one campus. But by 1874 the acute housing problem at the combined seminaries indicated either a building program or a separation. The latter alternative materialized

New Lecture Hall, Craemer Hall

when a suitable location in Springfield, Ill., namely, the vacated property of the privately owned so-called Illinois State University, was made available through the efforts of the local Trinity Lutheran Congregation. In 1874 the twenty-nine students of the preparatory department were transferred to this new location, and in 1875 they were joined by the seminary department, accompanied by Prof. August Craemer.

For more than seventy years "Springfield" and "Springfieldian" have been meaningful words in the history, growth, and stability of the Missouri Synod. These years have witnessed great internal expansion as the school sought, under able leadership, to keep abreast of the needs of its supporting church body. They have also been

Service Building

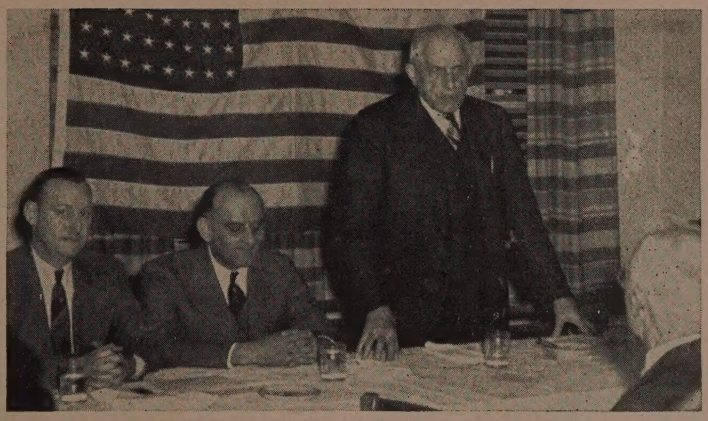
marked by physical growth which presents today a school plant worthy of the great Church it serves.

The Springfield Seminary, since its beginning in Fort Wayne, antedating the organization of the Missouri Synod, has featured the training of young men for the so-called practical work of the ministry, requiring, therefore, a minimum of language work in its curriculum. Especially the older student has been drawn to its campus, attracted by the array of courses designed to meet his need and capacity. A total of some 2,500 graduates have earned the Springfield diploma and, under God, have gone forth to win souls for the Master through the preaching and teaching of the only saving Word.

Throughout the hundred years now past, the Seminary has had eight presidents: Dr. W. Sihler at Fort Wayne; C. F. W. Walther (Doctor title conferred later) at St. Louis; and six at Springfield: August Craemer, R. Pieper, R. D. Biedermann, H. A. Klein, Dr. H. B. Hemmeter, and G. Chr. Barth, incumbent since December, 1945.

One hundred years of fruitful service in the expansion of our Church! This truly is an impelling call to our membership to join in a mighty chorus of thanksgiving and praise on June 2 to magnify our God who does all things well.

M. H. COYNER



Dr. John H. C. Fritz Makes a Plea for KFUO's $300,000 Forward Movement
L. to r.: Mr. Wm. Krato, Director H. H. Hohenstein, Dr. Fritz

Mission for the Blind

A new reader of our Braille *Messenger* in Pennsylvania recently expressed to us his problem in these words: "We live in the depths of human dungeons, deep in the caverns of darkness and silence. It is our life, we must dwell forever locked in our double prisons. There is despair that lurks behind our barriers of isolation. We grope in a morass of uncertainty — whither shall we turn?" Our Church has the answer to this question. We endeavor to make the blind and deaf-blind eternally happy by winning and keeping their souls for Christ. We publish Christian literature for the blind and encourage religious work in State schools for the blind through local pastors; we direct the blind to local churches and also the local churches to the blind. It is true, however, that many Christians do not feel a personal obligation towards the spiritual needs of the blind. Our congregations need to be reminded again and again of their obligations toward these handicapped. There is a Scripture passage in the Gospel record which reports this admonition of our Savior: "When thou makest a feast, call the poor, the maimed, the lame, and blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14:13, 14.

The blind do not require separate congregations, as we have them for the deaf. The former are able to receive the benefits of any local hearing group; they are able to hear and speak. They should, therefore, be served not only with the printed Word, but also by the spoken Word. The local church member ought to interest the blind in the Church and help them by bringing them to the services. Many blind persons are timid about leaving their home alone. Others are too poverty-stricken to buy radios. Our Christians, therefore, should take a personal interest in the blind of their communities. God will bless them for it. There are thousands of frustrated blind persons living in our communities, pining for the blessings which we so richly enjoy. You know many of these unchurched blind. We do not. Please contact and interest them in the salvation of their soul, so that they may be comforted in their affliction. St. Paul asks this

Official Opening of the Australian Lutheran Hour, Sept. 2, 1945

The congregation of the Flinders Street Lutheran Church in Adelaide was assembled for the inaugural service. Front row, left: the Rev. H D. Koehne, pastor of the congregation. Front row, right: the Rev. Dr. Clemens Hoopmann, President of the Australian Synod. Low center: the Rev. Clarence E. Zweck, radio secretary, with his wife and three children

Blind Readers of Our Literature, Baltimore, Md.

question: "How shall they believe in Him of whom they have not heard?" Rom. 10:14. Write to us also for literature in Braille and Moon Type. We have Catechisms, Bible Histories, prayer and library books as well as free magazines in Braille and Moon Type.

Synod pays for the printing of the periodicals, but not for Catechisms, prayer books, and Bible Histories, which many poor blind desire but cannot purchase. Our fund for this purpose is in constant need of replenishment. Your gifts for books will deliver many sad hearts from hopelessness and loneliness in the world of the sightless.

The readers of our Lutheran literature for the blind are deeply grateful for the work of our Mission. The following letters may serve as typical of the thousands received:

"It is with genuine appreciation that I wish to acknowledge the *Lutheran Messenger for the Blind* which I received a few days ago. I think the magazine is splendidly organized. Am delighted with the hymns, editorials, news items, poems, etc." (Michigan.)

"I regard the Braille *Messenger* as one of the finest religious periodicals printed in any embossed type for the blind, and I have recommended it to a number of blind people wanting inspirational religious literature. I recognize good Bible teaching and solid Christian literature when I find it." Gratefully yours, E. N. (Texas.) . . . A professor of history and philosophy in Italy recently wrote: "I am a reader of your *Messenger for the Blind*, which I read with great pleasure. I assure you of my gratitude and pray God for your long life and happiness." . . . Mr. J. Wong, Kingston, Jamaica, British West Indies, wrote and expressed his thanks in these words: "I enjoy your splendid magazine. It is a source of comfort, courage, and cheer to me and my eight blind friends. We enjoy every line of it."

"My sisters and I are very grateful to you for sending us the *Lutheran Messenger*. We read it eagerly." Damascus, Syria.

May our Lutheran Christians therefore continue to take an interest in the Mission for the Blind! May they pray, speak, and work for it, because it is their Mission also.

Chicago O. C. SCHROEDER

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Ernest L. Schoenheider (d. April 11, 1946), son of Henry and Marie Schoenheider, was born in Chicago, Aug. 29, 1897. He received his training for the ministry in St. Martini School, Chicago, Concordia, Milwaukee, and Concordia, St. Louis. On Aug. 29, 1923, he was ordained and installed in a mission congregation opened by the Eastern District in Oneida, N. Y. He soon started another mission in Earlville, N. Y. He served Concordia Church at Brockport, N. Y., 1926 to 1930, when he became the successor of the Rev. Carl Grahn in Calvary Church, Baltimore. After sixteen years of faithful service he was stricken with paralysis of the left side until a heart attack brought on the end. On Nov. 23, 1923, he married Dorothy Huth, daughter of Dr. and Mrs. Carl Huth of Milwaukee, who together with a daughter and a son survive him. The funeral service in the home on April 15 was conducted by the undersigned. The Rev. Leslie F. Weber preached the sermon in the church, and the Rev. F. A. Freed officiated at the interment in Immanuel Lutheran Cemetery.

J. GEORGE SPILMAN

DEATH NOTICE

The Rev. Albert P. Singer, until recently pastor of Immanuel Lutheran Congregation, Tipton, Ind., passed away at Fond du Lac, Wis., on April 24 and was buried at Neshkoro, Wis., on April 27, 1946.

M. HUEBNER

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Jesus Christ Our Hope. Radio Messages of the First Part of the Twelfth Lutheran Hour. By Walter A. Maier, Ph. D., D. D. Concordia Publishing House, St. Louis 18, Mo. 289 pages. $1.75.

This volume is a worthy companion to those which have gone before. Clear American English diction, an abundance of fine, up-to-date illustrations, and pointed, searching applications are to be found in these pages. The book is an excellent illustration of the Savior's words: "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder which bringeth forth out of his treasure things new and old," Matt. 13:52. S.

Instructor's Manual for Luther's Small Catechism. By H. J. Boettcher. Concordia Publishing House, St. Louis 18, Mo. LVII and 352 pages. $2.25.

Learning and Living. A Workbook in Religion to be used with Luther's Small Catechism. 80 cents.

The first of these volumes has been prepared for the instructor. In the Preface (29 pages) methods and materials of instruction are discussed and appraised. This is followed by table of contents, acknowledgment of helps, explanation of abbreviations, and several pages of detailed explanation of the audio-visual aids. Thereupon the book offers schemes for the daily study of the Catechism, with instruction for their use. After this the treatment of the catechetical material proper is given. Under each head additional Bible studies are pointed out. Appropriate stanzas of hymns are supplied. Helpful films, slides, stereographs, and instruction how to use radio and phonograph are offered. Altogether the book provides a very large amount of material. It is for the instructor to make the proper selection. It were a serious mistake to imagine that all this material

Blind Congregation in Mississippi, on Our Mailing List

must be used in every school. Nor was this the purpose of the author. His purpose was to place into the teacher's or pastor's hands a superabundance of material, from which each one was to make his selection according to the pupils, their capacity, and the time allotted to the work of instruction. Every teacher should remember that it is entirely futile and a harmful waste of time to try to teach too much. Essentials must be taught, and these must be taught with diligence. There are few pedagogical rules as important as this one: repetition is the mother of studies.

The second of these books was prepared for pupils of the intermediate grades. It supplies questions, illustrations, prayers, explanations, and blank space for notes and even for pictures or clippings. The paper is excellent, the print is clear, and the spacing generous. S.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained and Installed:

Eggold, Elmer, as assistant pastor in Grace Congregation, Racine, Wis., by H. Bartz, Laet. Sun., March 31.

Meyer, Karl, in the congregation at Ladue, Mo., by M. C. Schaefer, Judica Sun., April 7.

PASTORS

Commissioned:

Luecke, Gerhard L., as missionary at large in Pennsylvania in First St. Paul's Church, Pittsburgh, Pa., by Ernst F. Brand, Judica Sun., April 7.

Meyer, Walter A., as missionary at large in Southern Nebraska District, Kemmerer, Wyo., by John E. Lutze, Palm Sun., April 14.

Installed:

Neitzel, H. R., as assistant pastor in Trinity Congregation, Villa Park, Ill., by A. Schlechte, Oculi Sun., March 24.

Behnken, Victor L., in Immanuel Congregation, Orange, Calif., by Pres. Walter F. Troeger, Laet. Sun., March 31.

Lopahs, Martin, as associate pastor in Redeemer Congregation, Cicero, Ill., by L. J. C. Millies, Laet. Sun., March 31.

Stueckler, Paul F., in Zion Congregation, El Paso, Tex., by C. F. Rittmann, Laet. Sun., March 31.

Weiss, Theodore A., in Mount Calvary Congregation, Peoria, Ill., by Walter F. Obermeyer, Laet. Sun., March 31.

Herrmann, Victor, in Peace Congregation, Linda Vista, Calif., by J. A. Schlichting, April 2.

Breehne, Karl F., in Hope Congregation, Highland, Ill., by G. H. Naumann, Judica Sun., April 7.

Eickelberg, Theo. J., in Immanuel Congregation, St. Ansgar, Iowa, by E. H. Yohr, Judica Sun., April 7.

Gehring, A., in St. Peter's Congregation, Claresholm, Alta., Can., by V. Eichenlaub, Judica Sun., April 7.

Hinz, Alfred, in Trinity Congregation, Martinsburg, Nebr., by H. K. Niermann, Judica Sun., April 7.

Hoyer, Robert J., in Immanuel Congregation, Carlsbad, N. Mex., by H. C. Besel, Judica Sun., April 7.

Krueger, William A., in St. John's Congregation, Webster, Minn., by Walter W. Beltz, Judica Sun., April 7.

Matters, Roger, in Trinity Congregation, Cordelia, Calif., by Victor Am End, Judica Sun., April 7.

Oetjen, F. J., in Zion Congregation near Jefferson City, Mo., by C. L. Bliss, Judica Sun., April 7.

Reinboth, Oscar, as associate pastor in Emmanuel Congregation, Fresno, Calif., by Paul E. Jacobs, Judica Sun., April 7.

Reinke, Leonard, in Trinity Congregation, New Lenox, Ill., by C. F. Dankworth, Judica Sun., April 7.

Buszin, W., as professor at Concordia Teachers College, River Forest, Ill., by P. L. Kluender, April 8.

Schultz, Frank E., in St. Paul's Congregation, Dubuque, Iowa, by W. S. Schreiber, Palm Sun., April 14.

TEACHER

Schlie, George W., in St. Peter's Congregation, Schaumburg, Ill., by M. Behling, Laet. Sun., March 31.

Anniversary

Danville, Ill., Immanuel Congregation (E. Berthold), the 50th, Inv. Sun., March 10.

Call for Candidates for Professorship at Concordia College, Fort Wayne, Indiana

The local Board of Control, with the approval of the Board of Directors, herewith asks all congregations of Synod to place in nomination the names of men qualified to teach the Biological and Physical Sciences in the college and high school departments. By June 6 all nominations and characterizations should be in the hands of PAUL L. DANNENFELDT, *Secretary* Board of Control, Concordia College, 2313 South Hanna St., Fort Wayne 5, Ind.

Synodical Conventions

The Oregon and Washington District of Synod will convene June 11—14 in Trinity Lutheran Church, Portland, Oreg. (E. Eichmann, pastor). Essayist: Prof. A. Rehwinkel. — R. W. RIMBACH, *Secretary.*

The Northern Illinois District of Synod will convene June 17—21 at Concordia Teachers College, River Forest, Ill. Opening service at 9:30 A. M. in Grace Church. — F. L. GEHRS, *Secretary.*

Announcement

Synod's Board for Home Missions in Europe has elected *Rev. Walter C. Daib,* former chaplain, as the Board's permanent Field Representative.

Pastor Daib has accepted the position and will leave for Europe as soon as a passport can be obtained. — AUG. F. BOBZIN, *Chairman.*

Six Weeks' Summer Session and One-Week Institute at Concordia Teachers College, River Forest

The annual six weeks' summer session at River Forest is set for June 24 to Aug. 2. Courses will be offered in all the fields of the regular teacher-training curriculum. We respectfully urge that congregations again consider planning their work so as to include an opportunity for further professional preparation and stimulation for their teachers by making it possible for them to attend this summer session.

We know that many congregations will again have to depend upon partly trained teachers to carry on the work of our Christian day schools. In order to meet the need of such young people special courses in Religion and Education have been arranged. Our faculty joins the officials of Synod in urging that such immature teachers be given the opportunity, at congregational expense if possible, to secure some systematic training for their work.

Courses in Education have again been arranged for students of Concordia Theological Seminary of St. Louis who have declared their willingness to teach in the Christian day school system during the coming school year.

A one-week institute for pastors as well as the annual workshop in Religious Education for Lutheran secondary schools will meet June 24 to 28.

It is our intention to give the widest possible service to Synod and its schools by offering a broad program of training. For the Summer Catalog, giving further information on the course offerings, dormitory accommodations, and fees of the six weeks' summer school and of the pastors' institute, please address Prof. Walter Kraeft, dean of the summer school, or the undersigned. — ARTHUR KLINCK, *President.*

Workshop in Religion at River Forest

Under the auspices of the Association for Lutheran Secondary Schools a workshop in Religion is to be conducted at Concordia Teachers College, River Forest, Ill., June 24—28. This is a continuation of the workshop held last summer with the co-operation of the Board for Parish Education.

The aim of the workshop is to complete a course of study in Religion for our Lutheran high schools. General aims and objectives have already been drawn up by the Executive Board, and preliminary assignments have been made for the various grade levels. Prof. John Klotz of River Forest has been assigned the freshman year: New Testament History (Life of Jesus and Paul). Rev. Clemens Thies of Luther Institute, Chicago, has been assigned the sophomore year: Old Testament History (Life in Bible Times). Rev. Donald Dohrman of Detroit Lutheran High School has been assigned the junior year: History of the Christian Church (Ancient, Reformation, and American). Prof. E. Fritze of Concordia High School, Fort Wayne, has been assigned the senior year: Doctrines of the Lutheran Church (Customs and Practices).

The teachers of religion in our Lutheran high schools and academies are invited to attend this workshop. The cost of room and board will be nominal, and those interested in attending should send in their names to Prof. W. Kraeft, 1107 Monroe Ave., River Forest, Ill. — DR. E. W. ANDERSON, 1000 W. Grand Blvd., Detroit 8, Mich.

Changes of Address

Pastors:

Ahlemeyer, Edward H., Trinity Lutheran Church, Murdock, Nebr.
Bartell, Edward N., Burr Oak, Mich.
Boehmke, A. Karl, 4308 28th Pl., Mount Rainier, Md.
Burandt, H. A., 6022 Luther Lane, Dallas, Tex.
Bussert, Paul E., 258 College St., Valparaiso, Ind.
Clausen, W. P., 2216 Jennings St., Sioux City, Iowa
Driessner, H. E., Sagerton, Tex.
Gottberg, A. C., Cheyenne Wells, Colo.
Hermerding, L. C., Sarcoxie, Mo.
Hiegert, H. E., Box 206, Rosebud, Tex.
Hildebrand, Clyde, Colon, Mich.
Hodde, W., R. 1, Collinsville, Ill.
Holm, B., c/o Carl Mullenhoff, Sr., Leigh, Nebr.
Koehnken, R. H., Durham, Kans.
Koeper, Vernon W., 550 Alexander, Memphis 11, Tex.
Krach, Harold F., 92 N. E. 95th St., Miami 38, Fla.
Kretzmann, Martin L., 255 Academy St., South Orange, N. J.
Kuker, Lester H., Green Valley, Ill.
Malkow, Em., 4099 W. 56th St., Cleveland, Ohio
Meyer, Walter A., 1013 Sage St., Kemmerer, Wyo.
Predoehl, Theo. C., 513 W. Second St., Redfield, S. Dak.
Ross, Joel E., Aurelia, Iowa
Schieman, M., R. 5, Eganville, Ont., Can.
Schmidt, John C., Box 59, Midway City, Calif.
Schmidt, P. T., *P. em.,* 815 E. Second St., Washington, Mo.
Stade, R. C., Obot Idim, Uyo P. O., Calabar Province, Nigeria, West Africa
Vomhof, A. F., Drawer BB, Winsted, Minn.
Winckler, Emil G., R. 2, Tobias, Nebr.
Zank, L. K., 1213 Olson St., Toledo, Ohio

Teachers:

Garske, Hilbert, 3215 Houston Ave., Houston, Tex.
Mattfeld, Theo., R. 5, Box 7584, Sacramento, Calif.
Raedeke, H. W., 1225 Oakland Ave., Sheboygan, Wis.
Schlie, George, Roselle, Ill.
Stahlke, Walter, Obot Idim, Uyo P. O., Calabar Province, Nigeria, West Africa
Wenck, M. E., 2905 Saunders Ave., San Antonio, Tex.

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Published by Concordia Publishing House 3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

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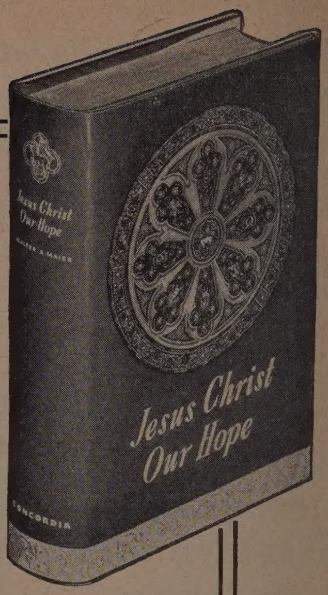

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